

christian Politician.
It is the vapor
It is the tinker
It is the submission,
affliction's rod.
It is the provision,
cher
sigher
of God.
It is the essence
breath of Him above.
It is the presence,
bright,
of light.
LOVE.

ST. EXTRACT.

ZION'S HERALD AND WESLEYAN JOURNAL.

Published

Vol. XVI. { ABEL STEVENS, EDITOR.
FRANKLIN RAND, AGENT.

Foreign Correspondence of the N. Y. Tribune.

THE NEW REFORMATION IN GERMANY.
Letter No. 1.—The Holy Tunic of Treves—Its Early History—Decree of Pope Leo X. concerning it—History in the Present Time—Circular of the Vicar of Treves—Communication of the Pilgrimage—Condition of the Pilgrims—Miraculous cure of the Countess of Drostie Vischering.

Frankfort-on-the-Main, Feb. 20, 1845.
The occurrences of the last six months, with regard to the "Holy Tunic" of Treves, and the consequences arising from its exhibition in the cathedral of that place, have caused a sensation throughout Germany such as has not been felt for many years. The subject has assumed a far higher importance than was at first anticipated, and will hereafter become a permanent event in the history of Germany, if not leading feature in that of the nineteenth century. You are perhaps in possession of some of the principal facts relating to it, but the whole is of so remarkable a character, bearing as it does such an influence on a powerful religious body, that I have endeavored in the following letters to make it as well known as it deserves to be. I have delayed this long, that the subject might assume a more settled and determined character, than owing to its unexpected appearance, it first presented.

As the original cause of this movement was the Holy Tunic of Treves, or rather the consequences attendant upon its public exhibition, it may not be uninteresting to give the history of this article, according to a pamphlet published with the approbation of the Catholic Church of that place.

In the first place they refer to a tradition that the Empress Helena, after her journey into the Holy Land, about the close of the fourth century, came by means unknown in possession of the "holy unused Tunic" of Christ, which she presented to the Cathedral of Treves; the city being at that time the seat of the Roman government in Germany.

It appears, however, that this is only a tradition, for the writer speaking of it says:—"It is not only possible, but rather probable, and indeed highly probable, that Helena found the sacred garment—the coat of the Savior—in the Holy Land, and brought it thither; therefore we are reasonably compelled, without the clearest proofs to the contrary, to believe that Christendom is still in possession of the holy relic."

There seems, however, to be no knowledge or account of the tunic till the year 1196, when the existence of it is said to have been made known by a letter of the Emperor Frederick I. to the Archbishop of Treves, in which he stated that the church of that place was in possession of the relic.

On this point the pamphlet before me contains the following singular paragraph:—"That no one knew where the tunic was till John I. found it in the year 1196, does not conflict with our conviction, but must rather strengthen us in the knowledge of its genuineness.

For since no one knew where it was, must have lain concealed, so that the suspicion confuted itself."

From 1196 to 1512 it was not seen nor heard of, nor do we find any statement how it was preserved during these three centuries.

In the latter year the Emperor Maximilian I visited Treves, on which occasion it was exposed to public homage.

At the instigation of the Emperor, Pope Leo X. issued a bull, declaring an indulgence for all who, after they have previously truly repented and confessed their sins, or with the intention truly to repent and confess, visit Treves to the worship of the holy tunic, in the cathedral, and give a *pious assistance* to the same."

During the sixteenth century it appears to have been exhibited four or five times, and afterward, to escape danger from the ravages of the Thirty Years' War, taken to Cologne, whence, in 1635, it was again brought back. From this time till 1792 it was exposed to view several times, and more than once obliged to be carried to Ehrenbreitstein as a place of safety. While Germany was overrun by the French troops under Napoleon, it led a kind of wandering existence between Ehrenbreitstein, Bamberg, Augsburg and Nassau. But this was done secretly, as there is no mention of its having been seen during the whole time.

Finally, in 1810, it was brought back to Treves, and on the eighth of July received by the whole city. The history says:—"Tears flowed from all eyes; every one held this day far the most blessed in his whole life, and blessed the originators of it."

Since then not much was heard of till 1842, when the present Bishop Arnoldi of Treves met with Prince Metternich in Coblenz, and in the course of conversation the latter spoke of having in his possession the holy nail, which he intended to present to the cathedral!

Therefore the Bishop determined to expose the tunic simultaneously with the reception of the nail.

The writer says on this subject, "But the promised gift of the holy nail has not yet been fulfilled, although confidence in the word of the Prince does not permit us to give up the hope. Since, however, for this year (1844) the gift could no longer be expected, the Bishop determined, without consideration on the same, to gratify the general desire for the exhibition of the Holy Tunic."

Accordingly, on the 6th of July last, a circular was issued by the General Vicar of Treves, with the sanction of the Bishop, appointing the 18th of August for the commencement of the spectacle.

In the beginning of this circular it is distinctly stated that the decree of Leo X. viz., that those who should visit Treves for the worship of the tunic, and at the same time give a *pious assistance*, should be granted an indulgence for their sins, would still be in full virtue.

The whole article gives principally directions for the manner of conducting the processions, and the order to be observed during their sojourn. The priests were ordered to recommend to those of their congregation who should join in pilgrimage a quiet retiring conduct and the most perfect subjection to the general order which had been issued. The 14th section of this proclamation is as follows: "The priests are desired as much as possible to take care that the believers have opportunity to receive the sacrament of repentance before their departure on the pilgrimage; since the father Confessors of the city of Treves, who will be otherwise engaged, cannot possibly fulfil the wants of the pilgrims in this respect."

If this sacrament be the pardon for their sins, which they were to receive on account of the pilgrimage, it is very much on the principle of Leo X.'s indulgences beforehand for sins to be committed.

According to this circular the exhibition of the holy tunic was opened on the 18th of August under imposing ceremonies, and the throng of pilgrims streamed like a tide into Treves. The Rhine and Moselle Gazette, published there, describes the arrival of the first bodies under salutes from the cannon and the chiming of bells in all the churches.

The entrance to the cathedral was guarded by policemen, and mounted dragoons rode through the streets to preserve order, while within a voluntary band of citizens presided. Entrance was denied to whom payment may be made.

As the payment should be made to the Agent, who carries an honorable discharge, the Bishop, who was present, and cooked the ordinaries pleasant to see with how much

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For Zion's Herald and Wesleyan Journal.

LETTER FROM CHICOPPEE FALLS.

Dear Br. Stevens:—As many have sympathized with this society in their troubles, and contributed to relieve them from pecuniary embarrassments, it may not be uninteresting to them for me to say a word with regard to their present condition. Two years have nearly passed since I came among this people to witness one of the most painful scenes of secession, distraction and fanaticism, which it has ever been my lot to see; and such a one I devoutly hope I may never encounter again. I will not burden you with a detail of the course pursued by those who have sought our destruction. I pray God to forgive their many hard sayings and wrong doings. Notwithstanding all their efforts we still live. Yes, thank the good Lord, this church still lives and is pressing on in happiness and usefulness. And with a more peaceful, united, thoroughly Methodist band, I have never labored. May the Lord increase them a hundred fold!

The condition of their finances has been greatly improved. They have been able, besides giving me a comfortable support, to cancel a large amount of incidental expenses, thrown upon them by the recklessness of Milliner, to bring up the arrears of interest, meet all their current expenses, and reduce their main debt from \$2,500 to \$1,450. The debt laid upon them is larger than it ought to be. Still they are determined to meet it, and I doubt not in due time will cancel it. To aid them in thus meeting their claims I have obtained for them from abroad nearly \$1,000. And let me assure those who have contributed to relieve them that they have done a noble charity, and one for which they will long receive the gratitude of the relieved. May the blessings promised to those who give be upon them.

I shall return 110 members, a decrease from last year of 20. In regard to this fact I would say that nearly all of the year I have been able to labor I have been absent, collecting money for them. They have therefore received but little pastoral labor, and have supplied their pulpit as they have been able. I would mention as a remarkable fact that during the two years past we have not had an expulsion, trial, or church difficulty, and what is quite as remarkable in New England, our singing choir have been united and peaceful. With the community generally we have lived on the most amicable and friendly terms. The churches of this peaceful village have sympathized with us in word and deed, and it is with no common sacrifice of feeling that I leave a people who have stood by me and sustained me in the midst of uncommon trials and difficulties.

I would especially acknowledge in behalf of myself and family two donation visits from the members and friends of the Congregational and Baptist Churches, uniting with my own beloved society, at which we receive \$150. May they have an abundant reward from our Father in heaven.

There is much anxiety about their next preacher. But they are Methodists, and therefore instead of besetting the Bishop for a particular man they are humbly praying that God who has been their help thus far, not only to send them a man after his own heart, but also to come with him and work through him, mighty in the salvation of souls. Lord, hear their prayers!

F. NUTTING.

Chicopee Falls, June 24, 1845.

THE BRITISH WEST INDIES.

The late intelligence from these colonies is cheering. In Grenada, the St. George's Chronicle of March 22 states that on the previous Sabbath, six refugees slaves were picked up at sea in an open boat, and were then in that port, freemen.

Of the colonies generally the London Times says: "From the very favorable season, as well as from improving cultivation, a larger crop of sugar will be produced in the West Indies than has been obtained for many years. Jamaica, it is said, will make 50,000 hds., Demarara 45,000, and the other islands one third to a half more than usual."

In Antigua, where immediate and unconditional emancipation was adopted in 1834, instead of the apprenticeship, the Antigua Herald says:—"We have no hesitation in declaring our belief that at this present moment Antigua is foremost in the field, and that she is now making greater efforts to economize labor, to substitute implement for manual force, and thus to secure her success, than any other colony in this archipelago. It is certain that she has produced this year, with decidedly less than 10,000 pair of hands, a crop nearly equal to that of Barbadoes, with more than 30,000. We speak of available hands, actually brought into estate operations."

EMANCIPATION IN JAMAICA.—We find the following is a late number of the British and Foreign A. S. Reporter. It is an extract of a letter from Rev. Joshua Tinson to Joseph Sturge, dated Calabar, Nov. 15th, 1844.

"You refer to discovering accounts received from certain quarters as to the moral conduct of the emancipated, and say my opinion. Jamaica is not yet an Elysium, or, if that be too heathenish a word, a Paradise. But if it be not Paradise, it is not Pandemonium. With respect to the grand experiment in this island, I have observed the following experience have gone: I should say that the experiment will be decidedly successful. My sober and settled conclusion is, that, all things considered, the result is quite equal to what we ought to have expected. We have had years of severe drought, unprecedented in the history of the country. This tried the planters and tried every body. It necessarily abridged employment to a very great extent; for the managers of estates, where they had the power, were unwilling to bestow labor on the properties with so little prospect of any return. Where there are means for working estates, and that previous adherence to old prejudices still far too prevalent, does not interfere, there can be little doubt of excellent returns. Perhaps you hear that the people refuse to work, and sometimes leave estates in the midst of crop. These statements may admit of an explanation which, if not fully justified, will very much lessen the supposed criminality of such conduct. When, with a few exceptions, the managers take every advantage they possibly can of the laborers, not only to reduce their wages, but to harass them by not paying their wages when earned. I hear complaints of this kind continually. Not a few of our congregation say they have been owed wages ever since last January. Some have had none for four or five months. I know one case, this year in which all, nearly all, the people left the estate in the midst of crop. It happened thus:—It was pimento time; pickers were needed, and able hands, accustomed to the work, could earn 2s. 6d. or 3s. sterling a day—sometimes perhaps more, when the pimento was abundant. They were getting only 1s. 6d. a day at the highest on the sugar estate, and they left to go and gather pimento. This was trying to the master; but it was only doing what the planters should be doing, the most of their opportunity. But then I ought to mention, that on a neighboring estate, where the people were getting the same wages—1s. 6d. a day, and could have left, they all remained. And why? On the latter the manager was not only civil to the laborers, but sought to give them employment, as far as possible, out of crop; and therefore the people said they would not leave him. In the former case the overseer cared nothing about the interests of the laborers, and only employed them as necessity or caprice might dictate, and they acted on the same principle. I do not mean to say that the people are never wrong—far from it; but I do mean to say, that on a serious review of the whole matter, the master is what we are doing so well, rather than that we are not doing better."

LET NO HEATHEN READ THIS!

During the year 1844, the nations distinguished by the name of Christians, endeavored to prepare to cut each other's throats, and has been appropriated to the preaching of the gospel to the pagan world since Jesus Christ expired on the cross! How well have they obeyed the last injunction of the Saviour, as binding on them as on any of his professing disciples, "Go ye out into the world and preach the gospel to every creature!"

ZION'S HERALD AND JOURNAL.

HERALD AND JOURNAL.

WEDNESDAY, JULY 2, 1845.

CORRESPONDENCE.

NEW ENGLAND CONFERENCE.

LOWELL, June 25th, 1845.

Nearly all the members of the New England Conference were present at the opening of the session, to unite in the solemn devotional exercises, conducted in strikingly appropriate manner by our venerable Father Pickering. C. Adams chosen Secretary—L. Boyden, Assistant Secretary. Bishop Waugh then rose and remarked in substance, with emotion which he in vain attempted to suppress—It would be impossible were I to endeavor to conceal the deep feeling of my wounded heart, while I announce to you, that God has been readied me of a beloved daughter. Those who have thus been afflicted, and no others, can duly appreciate my feelings. When I left my respected Br. Peirce's residence, in Lynn, yesterday morning, I was in more than usual health of body and blithe in spirits. On arriving in Lowell, I found the letter containing the sad intelligence, with one previously written informing me of her sickness. Not receiving this letter before, deprive me of the privilege of consoling her dying moments and sympathizing, at that time, with my beloved partner. Four years ago, my daughter presented herself at the altar in Baltimore, at a time when no invitations were extended, repeated, sought and obtained pardoning grace. I can have no doubt of her safety. My poor heart has been deeply stricken, and I sincerely request my brethren to remember me, not only in public, but in their private addresses to the throne of grace.

It was with much effort that the Bishop so controlled his feelings, as to be able to make the above communication, amidst the sympathizing tears of his brethren. The Conference again united in prayer for our beloved Superintendent and his afflicted family. The Conference then passed, by a rising vote, the following resolution:

Resolved, That we deeply sympathize with our beloved Superintendent and his companion in their affliction, in the death of a beloved daughter, and earnestly request for them and their surviving children, the prayers of the whole church, that this affliction may be sanctified to their good.

The following are the Conference Committees:

Stevedores.—Joseph Whitman, M. Dwight, W. Gordon.

Memoirs.—James Mudge, J. Sanborn, D. K. Banister.

Education Society.—D. S. King, Z. A. Mudge, G. Pickering, D. Kilburn, Z. B. C. Dunham.

Preachers' Aid Society.—J. Hascall, S. Remington, J. Shepard.

Bible Cause.—J. W. Dennison, T. H. Mudge, W. Ward.

Sabbath School Cause.—B. K. Peirce, N. S. Spalding, J. Macey.

Education.—C. K. True, C. Adams, P. Crandall, L. R. Thayer, J. W. Merrill, I. A. Savage, W. R. Baggett.

Missions.—T. C. Peirce, J. Porter, A. D. Sargent, J. Cadwell, C. W. Ainsworth.

Slavery.—J. A. Merrill, T. Trafton, W. H. Hatch, M. Staples, G. W. Green, A. Walton.

Post Office.—J. S. Gridley, H. Moulton.

Minutes.—S. Cushing, Willard Smith, D. L. Winslow.

Benefvolent Societies.—George Landon, G. W. Bates, F. Nutting.

Temperance.—J. W. Lewis, T. W. Tucker, W. Rice, J. W. Dadman, H. Moulton.

Parsonages.—W. R. Stone, T. G. Brown, J. S. Springer.

Trade Distribution.—B. F. Lombard, D. Richards, B. Biblical Institute.—S. Remington, A. Binney, G. Landon, D. S. King, J. W. Merrill, L. R. Thayer.

Peace.—J. B. Husted, E. W. Jackson, J. Steele, T. W. Gile, D. K. Merrill.

The following are the *Supernumerary Preachers*:

Thomas Marcy, E. F. Newell, Erastus Otis, John Parker, Charles Virgin, Robert D. Easterbrook, E. Willard, Rufus Spalding, Ephraim Kirby.

The following are the *Supernumerary Preachers*:

J. Ireson, D. S. King.

The brethren remaining on trial are—

L. Crowell, I. J. C. Collyer, C. L. Eastman, J. T. Petree, R. S. Rust, N. E. Cobleigh, I. H. Twombly, R. P. Buffington, W. Bardwell, S. Tupper, W. R. Clark, H. Clark, W. A. Brainer, D. E. Chapin.

The *Deacons* are—

D. Richards, D. K. Merrill, B. K. Peirce, H. P. Hall, A. Cook, J. Dadman, J. B. Bigelow, G. W. Frost.

The following brethren were elected to elders' orders:—

George Landon, I. A. Savage, C. W. Ainsworth, L. R. Thayer, Wm. Rice.

The remainder of the first day's session was spent in examination of character.

There was preaching in the afternoon and evening, and a good attendance on the part of the citizens. The tranquil spirit that pervades the Conference is peculiarly observable, mingled with an evident tinge of melancholy, induced doubtless by their sympathy with our afflicted presiding officer.

SATURDAY, June 28.

Brother Kidder, editor of the Sabbath School Advocate, addressed the Conference on the Sabbath School cause, especially in reference to the Methodist Sabbath School Union. He stated that this Society had been in existence three years, and had received less than one thousand dollars, while the American S. S. Union has received the past year twenty-five thousand dollars. He rejoiced in that, and would that it were more; but it ought to make us feel reproved. He plead the interests of the Sabbath School Advocate; was happy to say it had succeeded nobly, and was now providing something toward the support of the old preachers—wanted 100,000 subscribers.

Dr. Bond, editor of Christian Advocate and Journal, was introduced, and invited to act with the Conference.

The following brethren were received on trial:—

John Paulson, Spenser Tleton, George Dunbar, John Ricketts, Henry M. Bridge, Pliny Wood.

The Conference are engaged in receiving reports from Committees; these reports will, in part, at least, be published in *Zion's Herald*.

A Sabbath at Conference is one always of peculiar interest. The large number of preachers present, the distinguished talents that are displayed, the large course which convenes, and last, but not least important, the solemn ordination service—all are calculated to make a deep impression, we trust, for the glory of God. Early in the forenoon, there was a prayer meeting in the Worthen st. church, and the administration of the Lord's supper. A large number of preachers gathered first around their Lord's table, as Bishop Jones remarked, to show the people their confidence in the Savior they preach. The fathers in the ministry who have fought many battles side by side, and won many a victory in the name of the Lord, now that they have retired from the van of the contending host, come to kneel together once more to commemorate their Lord's sufferings as they join their companions who have gone over Jordan. We miss one of that honored number. We reminded the readers of the Herald in our report last year, of father Merrill, then living; now we remind them that he is glorified. What of gratitude and love the church owe these men, let them hasten to pay it by providing ample for their declining years. While we linger in the discharge of our duty, they pass away! But I have wandered from my subject.

Bishop Jones preached to a crowded audience from Eph. iii. 8. Topics—I. Unsearchable riches of Christ. 1. Christ was and is rich in the perfections of his character. 2. Rich in the attributes of a Savior. He has ability to remove our nature—overcomes our enemies—sustains us in holiness—and he has, by his ascension, procured for us the Holy Ghost. He is a high priest—he has resources of bliss—he is rich in glory.

II. The favor of those who are called to preach the riches of Christ. They are associated with all the means which God has provided—connected with Christ. 1. It gives the favor of doing good. 2. Gives the rewards of eternity.

Remark.—To preach Christ we must know Christ.

Then came the ordination service—that inimitable, impressive service. We never hear the words, "Take thou power and authority," uttered in the subdued and simple manner in which our Bishops are wont to utter them, with a thrill of holy emotion.—The fearful responsibility implied, the searching prayer, and the breathless silence of the listening hundreds, combine to make an occasion which angels might witness with reverence and awe.

In the afternoon, Pres. Dempster preached in St. Paul's, and Bishop Jones ordained the elders. At half past 5 o'clock, the children of the two Sabbath schools were addressed at St. Paul's; if the readers are interested to see a detailed account of it, they will refer to the S. S. Messenger. Br. E. T. Taylor and Father Pickering presented the subject in the following order. *The object to be obtained by our economy*—an itinerant ministry, and through it, God the salvation of the greatest number of souls.—*The power to move this itinerancy*—not a local, interested, partially informed committee, but a permanent, itinerant, disinterested one, as was our P. Elders with the bishop at their head. *The checks over the appointing power on the one hand and the ministers appointed on the other*—over the bishops and ministers on the one hand and the people on the other. We shall now bear the beauty and conclusiveness of this lecture if we attempt any further sketch, if we have not done so already. A wish was expressed by more than one that the lecturer would write out fully his arguments on the subject for our Book Concern, to be placed among our permanent works. We hope he will take the hint.

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brethren,) deserves the **se**
the church. He either does
heart reccant to the whole
theodism. If he cannot abide
in all candor and honor
at once, for his example
than could any other
urable cases in which local
churches under the appoint-
of these we of course do not
ore to say on these subjects

AMERICAN PULPIT.

this monthly periodical has
nively read by me. It con-
ns, the first by Prof. Holdich,
ity, and the second by Rev.
If this number may be taken
eeding ones, I think that the
ite in the religious commun-
Prof. Holdich is one of rare
that cannot fail of producing
the preacher's heart and life,
reful perusal of this sermon
the ministry. This sermon
work for the year. The ser-
is written in good style, and
ike upon any who may be
philosophy at the expense of
J. SANBORN.

IN GREAT BRITAIN.

cause in Great Britain is by
the result of either the lectures
the Pease Society and its mem-
press, throughout the empire,
a continuous voice against all
paragraphs, but in long and
should be glad to give a score
English press on this subject,
following from the "Notting-
to indicate the tone of the
on of a long article upon "the
eads thus:

superbious shame of breaking
er own limbs, and by their
destroyer—was, and the incula-
assert their freedom as men:
their dignity as Christians,
may we expect the dawning
in the sword shall be at hand
ill not rise up again against
on train of painful associations,
to be remembered no more

SABBATH EVENING.

on Temperance will deliver
EVENING next, at 1-4 before
TEMPLE.

Pres. Boston T. A. Soc-
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SKETCH Book is the title
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yet be free, and
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reformed by Deobos, a colored man, and three
to the state prison, to murder the jailor, Mr. Wellington,
and escape, was frustrated by a fifth prisoner.

A child of Mr. Blood was choked to death, near Da-
report, Iowa, by an almond shell.

abreast of the next session of Congress.—*N. Y.*

Tribune.

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BIOGRAPHICAL.

Mr. CALER MAURY, died in Halifax, Mass., May 16th, aged 62 years. In early life he embraced and advocated the doctrine of universal salvation. But about twenty-one years ago, while residing in Mendon, he was convinced of the error under the labors of Rev. R. Ransom, and gave his heart to God, and joined the M. E. Church. Mr. M. was a man of sound judgment, and discriminating mind; these, joined with consistent piety and an ardent love for the doctrines and usages of the church of his choice, qualified him successfully to defend them; which he did not fail to do on all proper occasions. For several years he held an exhorter's license, and frequently improved in public to the acceptance and gratification of his hearers. In his last sickness, he expressed the fullest confidence in the merits of a Savior, and rejoiced in that "hope, which is big with immortality." He has "finished his course, kept the faith;" and we doubt not his happy spirit, disengaged from its earthly tenement, is now reaping the reward of the righteous in heaven. He has left a wife and seven children, who, I trust, will hold his piety and virtues in everlasting remembrance. PAUL TOWNSEND.

West Bridgewater, June 23, 1845.

Mrs. DORCAS, wife of John Small, Jr., died in Raymond, Me., the 10th ultimo, aged 37 years, 7 months and 23 days. Sister Small was converted in 1834, under the labors of Rev. Isaac W. Moore. She, like too many others, neglected to bear the cross, and consequently lost the evidence of her acceptance with God. Still she lived an even life. Her last sickness was short and very distressing. On visiting her, I found her anxious to get well again, but more anxious to be prepared to die. She looked to Christ by an eye of faith and found the joy of salvation restored to her again. On being asked if she was willing to die, she replied, for the sake of my family I should like to live. But as death drew nigh, she became triumphant, happy, often saying, "Blessed are the dead that die in the Lord," &c. "Blessed are the pure in heart, for they shall see God." The funeral sermon was preached by Rev. J. Milliken, from Matt. v. 8: "Blessed are the pure in heart, for they shall see God." CYRUS PHENIX.

Raymond, June 12, 1845.

P. S. Will the Eastern Argus please copy.

C. P.

Mrs. REBECCA SPILLER, died of consumption in Raymond, Me., Jan. 15th, aged 73 years and ten months. Sister Spiller was converted in early life, and until death was an ornament to the cause of Christ. Her end was peace. Also, Mr. JOHN SPILLER, her companion, followed her to the spirit world, March 22, aged 78 years and 5 months. He had neglected to seek the one thing needful till his last illness, when he sought by penitential fast, the Savior of sinners; he obtained pardon, and died in great peace. CYRUS PHENIX.

Raymond, June 12, 1845.

FREELOVE USHER, consort of Daniel Usher, died in North Coventry, Conn., on the 7th inst., aged 52 years and 9 months. Sister U. had for some years been a worthy member of the M. E. Church. Her exemplary life shone forth a bright and cheering lustre on her Christian profession. Her last illness, which was painful and protracted, was borne with that fortitude and patience which the grace of God alone can impart. Her end was not only peaceful, but triumphant and glorious. Her answers to the interrogations of her family and friends, with regard to her future prospects, were of the most satisfactory kind. A short time before her departure, she sung, in heavenly strains,

"What is this that steals upon my frame," &c.

She has left behind her a husband and eighteen children, several of whom, we trust, are partakers of the "grace of life." May they all meet her where parting is no more. RICHARD DONKERSLEY.

Bolton, Conn., June 19, 1845.

Mrs. SARAH DODDY, died in Falmouth, Mass., May 13, in the 87th year of her age. Sister D. experienced religion nearly 70 years ago in Yarmouth, and united with the Baptist Church, in which she remained about 30 years, when she joined the M. E. Church. During the last twenty years of her life she was the subject of great bodily suffering, which she "endured as seeing him who is invisible." She died in faith, having "peace with God through our Lord Jesus Christ," and, we doubt not, is enjoying the rest that remains for the people of God. BENJAMIN L. SAYER.

Falmouth, June 17, 1845.

SISTER ABIGAIL, widow of Ezekiel Robinson, died of typhus fever in Poplin, N. H., May 7, aged 51. She united with the M. E. Church 38 years since. She possessed a sound judgment, an even temper, to which was added deep, constant and fervent piety, which rendered her one of the very best of mothers, kindest of friends, and an ornament to society. Her life was like a rising light, increasing in brilliancy to the end. Her last sickness continued four weeks, at times very distressing, all of which she bore with the utmost fortitude and patience; and when the last struggle came she was ready, and like a seraph clapped her glad wings, and fled away to her everlasting rest. LOREN H. GORDON.

Poplin, N. H., June 17, 1845.

Mrs. ELIZA ANN, wife of William Rolf, Jr., and youngest daughter of the writer, died in Raymond, Me., April 26, of dropsy, aged 24. She indulged a hope in Christ about five years since, and joined the first Methodist class in Raymond. She lived a consistent Christian, she died in hope of a glorious resurrection and a happy immortality. She had not so much to say in public as some, but none who were acquainted with her in the private and domestic circle, doubted the genuineness of her piety. A discourse was delivered on the occasion of her death, founded on Rev. xiv. 13, "Blessed are the dead," &c., by Cyrus Phenix.

SIMON FILES.

CORNELIA ANN BOURNE, only surviving child of widow Ann Bourne of this town, died of pulmonary consumption on the 18th inst., aged 16 years. In life she was uncommonly amiable, and greatly beloved; in death deeply lamented. She has left good evidence that her meek and quiet spirit, which forbore to murmur or complain during a protracted and distressing sickness, now rests in heaven. An interesting group of young ladies, her late associates and school-mates from the academy here, who attended in a body, and walked in procession to the place of burial, added much to the interest and solemnity of the funeral occasion.

H. VINCENT.

Falmouth, Mass., June 21, 1845.

GEORGE ALONZO, eldest son of Reuben and Sally Loomis, died in Hopkinton, Aug. 23, aged 17 years. He was a young man of promise, amiable in his disposition, correct in his morals, beloved and respected by all who knew him. He not only experienced religion, but we trust he lived it. This promising youth was cut down as a flower; the Lord by a mysterious providence changed his countenance, and has taken him to himself. Br. George was a member of the class, and was about to unite with the M. E. Church, had he not been summoned away to the eternal world. He endured a severe sickness with patience, and resigna-

tion worthy of a Christian character. He met the last enemy without fear, and sweetly fell asleep in Jesus, leaving beloved parents, brothers, sisters, and intimate friends to mourn his loss, who by and by, if faithful, will join him in Christ's church above, no more to separate.

JUN 20, 1845.

E. T. H.

FIDELIA M., wife of Elam Chapin and daughter of John Winchester, Esq., died at South Coventry, May 26th, of consumption, with bright hopes of immortality and eternal life.

"Her quiet, unmovable breast,
Is heaved by affliction no more."

COME HITHER, BRIGHT BIRD.

BY H. F. GOULD.

Come hither, bright bird, from thy wild native bower,
While high on the hill-tops the sun rises clear,
Come, sing a sweet song to the new opened flower,
And drink off the dew-drop, it looks like a tear.

It cannot be true, that so stainless and young,
The heart of my flower has been clouded by grief;
I would not then see it outwardly hung
The semblance of sorrow to burden a leaf.

Be quick! for it has but a morning to live
So fresh in its odor, its beauty so fair,
To pay for thy music, for thee it will give
The first spring breathing it throws upon air.

Make haste, little vagrant! 'tis waiting for thee,
It perfume to take on the delicate plume,
Come, say, if a brighter or sweeter can be
Concealed in the desert home, lonely to bloom.

It has not yet looked in the stream of the fountain
To see how itself to another may shine,
It has not been taught its attractions to count,
A study too sure to have been their decline!

For well do I know in this light world of ours,
Where loveliness withers, and beauty is vain,
It chances too oft with the fairest of flowers,
That after the mirror, few charms will remain.

Of praising her then, pretty ministress, beware,
Whatever thy wonder her glory to hail,
If told for but once, she is winning and rare,
Twill follow too soon she is simple and frail!

Yet, come, and thy rapture in melody pour,
While dunting delayed around my young flower,
But let her believe thou hast left many more,
Her rival, that bloom in the far away bower!

HAVE FAITH, AND STRUGGLE ON!

A swallow in the Spring.

Came to our granary, and 'neath the eaves
Essayed to make a nest, and there did bring
Wet earth and straw and leaves.

Day after day she toiled,
With patient art, but ere her work was crowned,
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.

She found the ruin wrought,
But not east down, forth from the place she flew,
And with her mate, fresh earth and grass brought,
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand, or chance, again laid waste,
And wrought the ruin o'er.

But still her heart kept,
And toiled again;—and last night, hearing calls,
I looked, and lo! three little swallows slept
Within the earth-made walls.

What Truth is here, O Man!
Hath Hope been smitten in its early dawn?
Hath cloud o'er cast thy purpose, trust, or plan?
Have FAITH, and struggle on!

DIARY ABOUT GENERAL JACKSON.

HERMITAGE, May 28th, 1845.

My Dear Sir:—Aware of your desire to know the condition of the patriot of the Hermitage in the closing scenes of his life, I write down from day to day, during the short visit I make him, what occurs of interest.

On my arrival I found ex-President Jackson more comfortable than he had been, although his disease is not abated, and his long and useful life is rapidly drawing to its close. He has not been in a condition to lie down during the last four months. His feet and legs, his hands and arms are very much swelled with dropsy, which has invaded his whole system. Bandages are drawn tight around the parts most affected, to prevent, as much as possible, the increase of the water. He has scarcely any use of his hands. The bandages are removed several times in the 24 hours, and the parts rubbed severely to restore animation and the circulation of the blood. He has not strength to stand. His respiration is very short and attended with much difficulty, and the whole progress of the disease accompanied with great suffering. He gets no sleep except by opiates. His left lung was ruptured many years ago, during the Seminole campaign in Florida, and is entirely destroyed, and the other diseased. When the dropsy commenced, the cough was extremely severe, and expectation profuse.

Those symptoms, which had continued for years, now gradually gave way and almost entirely ceased.

This was followed by loss of appetite and constant nausea and prostration. This change took place early in April; and about the first of May a diarrhea commenced which seemed to threaten an immediate dissolution. This continued for a few days with great suffering, but fortunately reduced the swelling of the whole system. The abatement of the diarrhea was succeeded by the swelling in all parts, with violent pain and extreme difficulty of breathing, when nature would again relieve itself as above described.

Thursday, May 29. Gen. Jackson is rather more comfortable, having obtained from opiates some sleep. This day he sat awhile to Mr. Healey, who had been sent by Louis Philippe (King of the French) to paint his portrait. Mr. Healey told me it was the design of the King of the French to place his portrait by the side of that of Washington, which already hangs in his gallery—the most celebrated and interesting historical gallery in the world—to surround them with the pictures of the most eminent of American generals and statesmen.

Mr. Healey is commissioned by the King to paint the portraits of some twelve of the most distinguished revolutionary patriots, to surround those of Washington and Jackson—the greatest and best men our country ever produced; also some of the most prominent living politicians of the day.

Messrs. John Quincy Adams and Henry Clay were named by Mr. Healey to me. Mr. Healey was enabled to make much progress in his work to day, and, as usual, the General received many visitors, more than thirty. All were admitted, from the humblest to the most renowned, to take the venerable chief by the hand, and bid him farewell.

Tuesday, June 3d. Much distress through the night. Opines were freely administered, but sleep appeared to have passed from him. Calm and perfectly resigned to the will of his Redeemer; and praying to God to sustain him in his hour of dissolution.

At 2 o'clock, P. M., his distress became suddenly very great, and the water increasing to an alarming extent. An express was sent to Nashville, twelve miles, for surgical aid. An operation was performed by Dr. Egleton with success; much water was taken from his abdomen, which produced great relief, although extreme prostration.

Tuesday, June 3d. Much distress through the night. Opines were freely administered, but sleep appeared to have passed from him. Calm and perfectly resigned to the will of his Redeemer; and praying to God to sustain him in his hour of dissolution.

At 10 A. M.—Doctors Robinson and Walters arrived from Nashville. Doctor Egleton having remained with the General through the night, a consultation was held, and all that had been done was approved; and all that could be done was to wait for the General's temporary wants.

At 4 P. M. I left his house for home. He expressed great solicitude in my behalf, but I was silent; the scene was too affecting; and I left the soldier, statesman, and Christian patriot, with all the pious and hospitable inmates of the Hermitage, without the power of saying farewell.

Yours truly,
WILLIAM TYACK.

blood of our blessed Lord and Savior Jesus Christ."

Nothing further was said upon the subject.

Friday, May 30. The General passed a bad night; no sleep—extremely feeble this morning. Mr. Healey, with considerable exertions on the part of the General, was enabled to finish the portrait, on which he labored with great care. It was presented to the General. After examining it for some minutes, he remarked to Mr. Healey, "I am satisfied, sir, that you stand at the head of your profession; if I may be allowed to judge of my own family, I can safely concur in the opinion of my family; this is the best that has been taken. I feel very much obliged to you, sir, for the great labor and care you have been pleased to bestow upon it." The family were all highly gratified with its faithfulness.

I consider it the most perfect representation I have ever seen, giving rather the remains of the heroic personage, than the full life that made him so highly gratified with its faithfulness. I consider it the most perfect representation I have ever seen, giving rather the remains of the heroic personage, than the full life that made him so highly gratified with its faithfulness. I consider it the most perfect representation I have ever seen, giving rather the remains of the heroic personage, than the full life that made him so highly gratified with its faithfulness.

A spirit of inquiry caused me to visit St. James' Episcopal Church, where I saw assembled several hundred negro children, together with some grown persons. I inquired what it meant, and was informed that it was a Sunday school for negroes.

Whether there are any restrictions or not, as to the extent they are to be taught, I am not aware—but would respectfully ask those who are concerned in the matter to give the information. I am clearly for allowing servants all religious privileges consistent with their condition.

It is a pleasure, no doubt, for them to assemble to worship God according to the lights before them; it is a gratification to owners of slaves to see them thus instructed,

—but I am of opinion that it is clearly against the policy of our slave institutions to allow them to congregate in the capacity of Sabbath school scholars to receive instruction, no matter what kind.

Children assembled every Sabbath morning with their pious teachers to learn the way to heaven!—

—think of it, gentle reader, on your freedom breathing hills, and in your New England Sabbath schools—how shocking! This matter must be looked into." But really, after all, the matter does not seem to be so serious as this friend of Southern institutions fears—for the rector of St. James' Church thus explains the matter:—

"They will be taught in exact accordance with, and under the restrictions imposed by our laws.—

They will not be taught to read or write; but from the first was publicly disclaimed. They will exclusively be taught orally. They will be taught by white teachers, duly authorized, in the day time, and not at night."

This explanation will undoubtedly quiet the fears of this curious correspondent, but what must God think of a system which smothers the fires he has lit up in the human bosom! which denies to his creatures the sacred Scriptures? Read, Christian, the above extract, and then go to your closet with your Bible, and on your knees before God, ask what is the duty of Christians—what is your duty?

Yours respectfully,
BETH.

SLAVERY.

For Zion's Herald and Wesleyan Journal.

"SOMETHING THAT SHOULD BE LOOKED INTO."

A correspondent of the Richmond Whig lately made the following discovery in that city.

"A spirit of inquiry caused me to visit St. James' Episcopal Church, where I saw assembled several hundred negro children, together with some grown persons. I inquired what it meant, and was informed that it was a Sunday school for negroes.

Whether there are any restrictions or not, as to the extent they are to be taught, I am not aware—but would respectfully ask those who are concerned in the matter to give the information. I am clearly for allowing servants all religious privileges consistent with their condition.

It is a pleasure, no doubt, for them to assemble to worship God according to the lights before them; it is a gratification to owners of slaves to see them thus instructed,

—but I am of opinion that it is clearly against the policy of our slave institutions to allow them to congregate in the capacity of Sabbath school scholars to receive instruction, no matter what kind.

Children assembled every Sabbath morning with their pious teachers to learn the way to heaven!—

—think of it, gentle reader, on your freedom breathing hills, and in your New England Sabbath schools—how shocking!

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